

tries, is admirable. The Sunday-schools are asked to study the work in one country each year and to support that work by prayer and gifts. A definite sum of money is set as the goal of the total gifts. The facts about the work in the country chosen for the year are put before the schools in an attractive way. The plan is what might be called a "repeater." After the seven countries have been studied in seven years, there will be a new generation of scholars in the Sunday-schools, and abundance of new facts concerning the work. After three or four cycles of seven years have passed, there will be a new generation of new church members who will be intelligently informed about the work and will be actively supporting it.

The Sunday-schools are asked to adopt the Brazil missions as their own work for the coming church year, and to give the \$30,000 needed for the complete support of the work for this year.

Let me illustrate by another subject how this kind of education pays. A prominent Sunday-school worker from West Virginia said in an address in Florida this winter, "That for six years before the election for prohibition in his State, they had been teaching temperance in the Sunday-schools, and that accounted for the overwhelming majority in favor of prohibition, which came as such a glad surprise to its advocates." The bright and intelligent lad in six years becomes a voter, and if well taught, his first thought is to change the evils that he has been hearing of.

So if we apply this principle with the same persistence and faith, and have missions taught to our young people, we can confidently look for the same glad fruits: If they are taught that in 1914 Protestant church members gave to all Home Mission work fifty-four cents per member, and to all Foreign Mission work seventy-one cents per member, or an average for both of \$1.25, that the entire population gave to confectionery \$3.15 per capita; to soda water \$4.46 per capita; for tobacco \$12.91 per capita, and to liquor \$21.50 per capita, and to the King of kings \$1.25 to extend his kingdom was given by his redeemed children! If they are taught that our field abroad is 31,844,000 souls, and the reapers for this harvest are 358, one missionary to 89,000, and one physician to 1,327,000! If our Sunday-school scholars have been taught the love of Christ, and his last command, will they not want to change these figures? So if we cannot change them ourselves, let us at least give our children an opportunity to be an improvement upon ourselves, for "your child is your second chance." We can have no finer or more inspired instructor on these lines than Mr. George H. Trull, of New York. I'll give you names of some of his books: "Missionary Methods For Sunday-school Workers," fifty cents; "Missionary Studies for Sunday-schools," twenty cents; "Missionary Programs and Incidents," fifty cents. Also a number of two-cent leaflets on same subject. These all can be procured from Missionary Education Movement, 156 Fifth Avenue, New York City. Mr. Trull's latest book, which came out last winter, is "The Sunday-school Teacher and the Program of Jesus." I wish all of our Sunday-school teachers could see, read and digest this wonderful book. It shows the world-wide outlook of the Bible. His definition of Christianity that it is a great propaganda. It cannot be otherwise, Christianity must express itself or it is not Christianity.

Dr. Armstrong, educational secretary of our foreign office, also has many helps in this line, such as charts

and programs, and even a play for children, so apply to him, 154 Fifth Avenue North, Nashville, Tenn. Let us labor to teach stewardship, that giving is an act of worship. The Old Testament law was, "None shall appear before the Lord empty." The New Testament teaches the same thing. "Upon the first day of the week let each one of you lay by him in store," &c. The wise mother has to teach even her baby to be generous. His natural instinct is to grasp and hold everything for himself, and soon he will hoard his pennies for self-indulgence, unless taught that it is more blessed to give than to receive.

Mrs. N. C. Alger says:

An angel paused in his onward flight
With a seed of love, and truth, and light,
And cried, "Oh, where shall this seed
be sown
That it yield most fruit when fully
grown?"
The Saviour heard; and he said, as
he smiled,
"Place it for me in the heart of a
child."

Examine my sample packet on stewardship, and order for your church and societies from No. 1 Madison Avenue, New York. Let us have a goal in our giving, the class or society who first canvass for themselves, and realize their capability, then assume some definite sum or work, will grow so in love with this grace of giving, that in a few years they may be supporting their own missionary, or what is even better, sending out missionaries from their class.

I know of just such a class in one of our Southern towns, and the activities of that class are more like a church. They claim one of our African missionaries as their sent out one; they support a student at the seminary; Sunday afternoons their pupils go out in every direction, as teachers in the penitentiary, and to mission and country churches. In every good work of their church they take an active part, and all owing to the faithful, consecrated labors of one teacher. What God hath wrought in that instance, He can do right in our midst, if we are willing to be used.

WOMAN AND THE WAR.

By Helen Argyle.

For some time now the feminists have been demanding entrance into the professions and occupations which have been generally considered to belong to men. They have wanted their wage envelopes to hold just as much as those of the men. They have cried aloud for "economic independence."

America has given her women much more, in fact, than any other country in the world. Among other things she has admitted her women to gain the much coveted "economic independence" in almost any way she might choose. But it has remained for the old world to make of herself a huge laboratory in which to try out this plan on a large enough scale for the results to be of any great service in solving the "woman problem." Ever since that memorable day in August, 1914, millions of men have marched away from the cities, the mines and the farms of Europe. The wheels of industry, science and commerce were stopped. This war was costing millions every day; some method had to be discovered to start things going again. The world could not afford, either for the sake of those at home or for the army, to have all production cease.

At a call from their countries the men of Europe had taken up arms; at a second call, scarcely less persistent,

the women took up the tools of civilization that the men had laid down. Shop, factory and office, into which woman had begged for an entrance, are now thrown open. She was not only allowed to enter, she was invited, she was urged. Her country had need of her.

To-day there are hundreds of thousands of women in the fields and factories of Europe. The mines, the freight depots, the street cleaning departments, are all calling to the women to take up the arms of industry and fight for the preservation of life, children and home. There are in Paris thirteen hundred licensed women taxicab drivers; in Glasgow four hundred street car conductors, and in Berlin three thousand; elevators, shops, railways, telegraph, telephone and postal systems are now generally run by women. Even the conservative Bank of England is employing women as clerks. All opposition to the employment of women as school teachers has passed. In the profession of medicine the new feeling is most strongly seen. At first women doctors were excluded from the field and army hospitals. To-day England has at least six military hospitals, one of which has one thousand beds, entirely staffed and equipped by women. Until recently no woman doctor could get an internship in a large hospital, but now they are open to the women, not only with "equal pay for equal work," but often with double the salaries previously paid the men.

The female constitution, contrary to all the reasonings of the sociologists, seems not only to stand the new employments, but to be benefited by them. Probably they failed to reckon intelligently with what the women have been trained to do and endure through generations of "general house work."

When the smoke of the battlefield has cleared away and some of the men return home, many of them robbed forever of the ability to attain even "economic independence," to say nothing of caring for their families, they will find the women trained to do the world's work and ready to carry the burden on through many more years for the sake of those whom they love. Whether the woman who works for herself alone because her man did not come back from the war, and the woman who works for her injured husband, father, or brother, and the little children will have gained a fuller, freer, more rounded life, except through sacrifice, is a question that remains for the woman to answer some time in the future when she has given the new life a full trial.

FIRECRACKERS AT CHURCH DEDICATION.

"In a prosperous valley of Southern China, Bishop Bashford recently dedicated a neat little brick church," writes the Rev. Ralph A. Ward from Foochow. "Our membership in this region has been rapidly increasing during the past year.

"The event was noised abroad with lots of enthusiasm, for never before had a bishop dedicated a church. The usual custom of shooting off firecrackers was not forgotten.

"I recall a first service held in a new church here, some years ago, where a devout Chinese brother had contributed largely toward the building of church and parsonage. They were his greatest joy. As we were singing a hymn I noticed this brother slipping out of the building while prayer was being offered, and bang, bang, bang! went off a lot of big firecrackers. The noise was most incongruous to me. But it was the good brother's way of showing his fellow citizens what a fine time he was having."

THE SUNDAY SCHOOL

THE ARREST OF PAUL.

Sept. 10, 1916.

Acts 21:17-40.

Golden Text: "Thou shalt be his witness unto all men of what thou hast seen and heard."—Acts 22:15.

After his conference with the Ephesian elders at Miletus Paul and his companions resumed their journey toward Jerusalem. The ship stopped at Tyre and remained there seven days. Paul sought out the disciples who were there. There are some Christians to-day who go into a new city and wait for the church people to find them out, and complain greatly, if they do not receive what they consider proper recognition and attention. This was not Paul's way of doing things. Again at Ptolemais he tarried a day also with the Christians.

Paul's next stop was at Caesarea. Phillip, the evangelist, lived there at that time. He was one of the first deacons chosen by the Church, and was afterwards known as the Evangelist. It was he who preached the gospel to the Ethiopian on the road to Gaza. We are told that he had four unmarried daughters who prophesied. Prophecy was a gift bestowed in those days upon a number of God's people which enabled them to speak with authority for God. It does not necessarily mean that they foretold the future. There are some that claim that this is proof that women have the right to preach. There is nothing said here about their preaching or speaking in public. At any rate, prophecy was an unusual gift, and we can draw no conclusion as to the use of ordinary gifts from the possession of the extraordinary.

In each of these places which Paul had visited, the disciples were very much concerned about his welfare, and were very fearful about his going to Jerusalem. God's Spirit seemed to have told them that there was danger for Paul. Paul himself realized the danger, and yet felt that the Holy Spirit was directing him in going even in the face of the danger. Paul never hesitated in the performance of a duty no matter how much discomfort or danger there may have been in it.

When Paul reached Jerusalem he was received very gladly by the Christians there. He made a report to the assembled elders, presided over by James. He told them of the wonderful work that God had enabled him to do among the Gentiles. This afforded them much pleasure and gratification. False reports had been brought to them by some of the Jews who claimed to be Christians in regard to Paul's teaching. These Jews had said that Paul was teaching the Jews who were scattered among the Gentiles to forsake all the teachings of Moses and not to obey the customs of the Jewish people. James and the elders proposed to have a meeting of the whole Church, and Paul told them of what we had done and taught, and then suggested to him that he would comply with one of the customs of the Jews to show them that he was still a Jew in his feelings and practices. They told him that there were four of them, number who had a vow on them, and suggested that he should join them in the ceremonies connected with the fulfilling of the vow, and this he agreed to do.

These elders reminded Paul of the action which they had taken some years before in regard to the requirements that should be made of the Gentiles who became Christians. It had been Paul's custom to follow these instructions in his work among the Gen-